THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*Where there is no vision, the people perish.*"—PROV. 29: 18.

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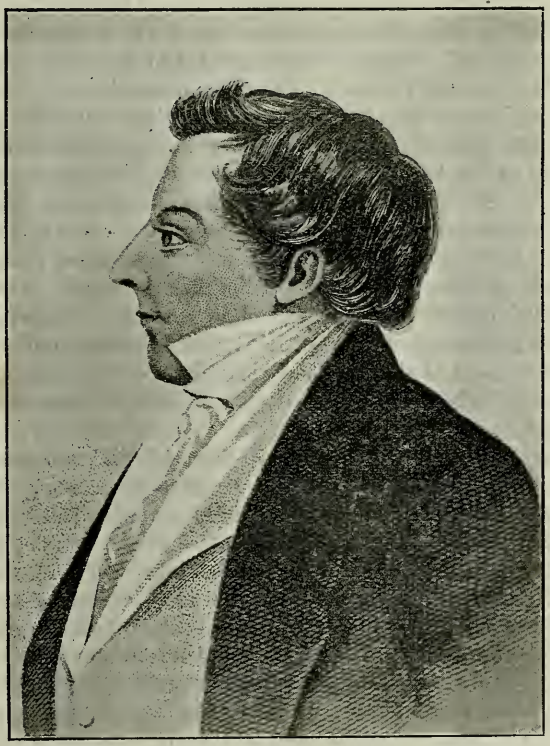


JOSEPH SMITH THE PROPHET.

JOSEPH SMITH AS A BOY.

BY PRESIDENT JOSEPH F. SMITH.

With the knowledge we have of the Church of Jesus Christ of Latter-day Saints, and looking back a hundred years to the birth of the Prophet Joseph, the question naturally arises: "Can a good tree bring forth evil fruit?" We are informed that false prophets are also known by their fruits. "By their fruits we shall know them," said the Redeemer. That Joseph was a true prophet and brought forth good fruit is evidenced by the Latter-day Saints. They are the fruits of the doctrine and the result of the organization which he was instrumental in the hands of God in bringing forth. All that they have and are bear record that they are the product of a good tree which has brought forth good fruit.

It could not be otherwise. How inconsistent, therefore, to charge Joseph Smith with being an imposter, a money-digger, and a deceiver! Let us look at him as a boy, and see if one reared as he was could be inclined to great evil. To me there is a sweet fascination in the contemplation of his childhood and youth. I love to contemplate the innocence and the artless simplicity of his boyhood. It bears record that he was honest, that he was led by the spirit of God to perform his wonderful mission. How could a child at his age be impelled by other than honest motives in the accomplishment of his high and holy calling? What he did he was led to do by the inspiration and guidance of his heavenly Father; of this I feel assured.

He was much like other children; his play was like that of his companions; his thoughts, like those of most children, were innocent, and consequently he was incapable of the knavery and connivance that his enemies declare he practiced. Though poor, his parents were honest and good; they delighted in the truth, and it was their honest desire to live according to the best light within them. Love and good will to all found expression in their hearts and acts; and their children were imbued with like sentiments. They were firm believers in God, and trusted in His watchcare over His children. They had frequently received manifestations of His loving kindness, in dreams, visions, and inspirations; and God had healed their little ones in answer to prayer, when they were nigh unto death. It was in such an atmosphere that the boy was reared.

Joseph was a remarkably quiet and well-disposed child who gave his parents little or no trouble. As early as eight he gave proof that, besides being thoughtful, easily governed, and of sweet and loving disposition, he possessed the foundation principles of a good character—filial affection, patience, endurance, courage. An incident related by his mother will illustrate. Typhoid fever had left him with a fever sore between his breast and shoulder, and he suffered excruciating pain for more than two weeks before the cause was discovered. The sore was then lanced, at which the pain left it, but shot into his leg, from which he suffered the greatest agony for several weeks more. His mother carried him for most of the two weeks in her arms, until she was worn out; whereupon his elder brother Hyrum, noted for his tenderness, sympathy, and trustworthiness, insisted on watching by his bedside.

He sat faithfully beside his brother with the affected leg in his hands so that Joseph might the better endure the pain. Several incisions were made at different times, but to no seeming purpose, the pain of the little sufferer becoming each time more intense. At length the doctors decided to amputate the leg, but the mother protested, and the doctors concluded to make one more effort to heal the affected bone by operation.

"We have come again," said the doctors, approaching the patient boy's bed. "Yes," said Joseph, "but you have not come to take off my leg, have you, sir?" He was assured that, on the request of his mother, only an incision was contemplated. Then the principal surgeon asked that cords be brought to bind him to the bed while the operation was performed—for anæsthetics were unknown. To this Joseph objected, courageously answering that he could endure it, if he had his liberty. "Will you then take some brandy or wine?" "No;" exclaimed Joseph, "I will not touch one particle of liquor, neither will I be tied down; but I will tell you what I will do—I will have my father sit on the bed and hold me in his arms, and then I will do whatever is necessary in order to have the bone taken out!" Then looking at his mother, he said, "Mother, I want you to leave the room, for I know you cannot bear to see me suffer so; father can stand it, but you have carried me so much, and watched over me so long, you are almost worn out. Now, mother, promise me that you will not stay, will you? The Lord will help me, and I shall get through it." And God did help him through. But here, in the child, the boy, what evidence, have we not, of love and anxiety for mother; what confidence in father; what endurance, what patience in suffering, what self-reliance, what love of liberty, what temperance, what courage! Can such a spirit later befoul its purity with duplication and deceit? Impossible. These evils are not the fruits of such a tree; rather these traits and virtues which the boy exhibited are the foundation principles of true character; and, belonging to the boy, they became second nature to the man. Such childhood is a basis of such manhood.

Now, what shall we say of the wonderful manifestation to him some seven or eight years later when he was still a boy of about fourteen years of age? It was in the early spring of 1820 when this same child, in answer to the word of God in James, sought God in prayer to know the right. He declares that in reply to his petition, he saw a pillar of light descending gradually until it fell upon him: "When the light rested upon me," he testifies in his own language, "I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other, 'This is my beloved Son, hear him.'"

Is it reasonable to suppose that there could have been premeditated deceit on the part of the boy, and such a boy, in his simple statement of what he saw? No; neither could the answer which the heavenly messenger gave to him have been composed in the child's own mind. Note the plainness and simplicity of his following statements. He says:

"I asked the personages who stood above me in the light, which of all the sects was right—and which I should join. I was answered that I must join none of them, for they were all wrong; and the personage who addressed me said that all the creeds were an

abomination in his sight; that those professors were all corrupt; that they draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of Godliness, but they deny the power thereof."

Keeping these things in mind, and many others which might be referred to of a similar nature in the boy's early life, let the doubter who considers the child an imposter, call up a noble lad of fourteen years before him. Let the reader do it. Look at him carefully, and ask yourselves, what motives underlie his acts and words; and decide when you look at him whether in his young life there is apt to be premeditated schemes of deception, pertaining to such mature and really wonderful things as those about which the boy Joseph was making declarations and statements with the earnest simplicity of youth! No; here is yet uncontaminated childhood that will tell its story straight; childhood that will out with the full, unvarnished truth. Joseph declared in the simplicity of his noble boyhood that he had seen this vision, and that he knew it to be true. It is a wonder, considering the circumstances, that he should not be believed and received with rejoicing as a favored prophet of God.

On the contrary, he was persecuted and made sport of by ministers of religion who above all should have hailed him as favored of God. No wonder that in later life he thought how very strange it was that an obscure boy, a little over fourteen years of age, one doomed, too, to the necessity of obtaining a scanty maintenance by his daily labors, should create in the great ones of the most popular sects of the day, a spirit of most bitter persecution and reviling, just because he had testified that he had seen a vision. Thanksgiving and repentance would have been more appropriate for them.

And this bitter opposition and persecution from the religious organizations continued in the interval up to the twenty-third of September, 1823, during which seemingly uneventful time in his life the boy continued to labor with his father in the field, and to prepare himself for important events to come. Then it was that the hiding place of the sacred records of Cumorah, containing the fulness of the Gospel was revealed to him by ministering angels, with many other precious truths, which finally led to the publication of the Book of Mormon and the organization of the Church of Jesus Christ of Latter-day Saints, with power and authority from God, because of what was conferred upon Joseph, to officiate in the name of the Lord.

Joseph Smith's testimony concerning these things, in later life was as simple, straightforward, plain, and true as it had been in childhood; his fidelity, courage, and love, implanted in and characteristic of his life in boyhood, neither faltered nor changed.

One marked illustration of this was his love of children. He never saw a child but he desired to take it up and bless it, and many he did so bless, taking them in his arms and upon his knee. I have myself sat upon his knee. He was so fond of children that he would go far out of his way to speak to a little one, which is to me a striking characteristic of true manhood.

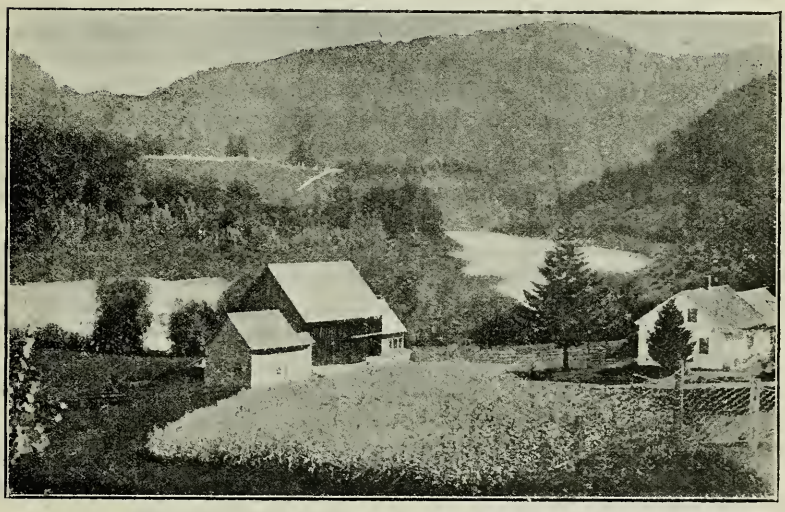
His was true love for the human race. His life was definitely characteristic of the great principle expressed in his prayer in Liberty jail. (Doc. and Cov. section 121; 39). He reproved at times with sharpness, when moved upon by the Holy Ghost, but afterward showed forth an increase of love to-

ward him whom he reproved, lest the latter should esteem him an enemy. He was full of charity toward all men, and virtue indeed garnished his thoughts.

He exercised dominion and authority by persuasion, long-suffering, gentleness, meekness, and love unfeigned, until kindness and pure knowledge enlarged his manly soul without hypocrisy and without guile. He waxed strong in the presence of God, and the doctrine of the Priesthood distilled upon his soul as the dews from heaven.

Can such a tree bring forth evil fruit? No; verily, no.

When, at last, having demonstrated these qualities all his days, he freely gave his life for his testimony and his people, he had succeeded in outlining the work of the Lord, and in revealing to mankind the foundation principles of all progress and salvation. I know, and have known, from my childhood that he was a prophet of God, and I believe in his divine mission with all my heart; and in the authenticity and inspiration of the revelations which he received, and the Book of Mormon which he was instrumental in bringing forth. Many people, a century from this centennial anniversary will bear testimony to similiar knowledge and light, for the Church of Jesus Christ of Latter-day Saints is the undying work of God.



LOOKING DOWN THE WHITE RIVER FROM ABOVE THE VILLAGE OF SHARON, JOSEPH SMITH'S BIRTHPLACE.

THE PROPHET JOSEPH'S GENERALIZATIONS.

BY ELDER B. H. ROBERTS.

In this writing I shall account such generalizations as appear in the Book of Mormon and in the revelations of the Book of Doctrine and Covenants, as well as those to be gleaned from the discourses of the Prophet, as Joseph Smith's, since he gave them to the world, although primarily their origin is to be referred to the inspiration of God. Also, to avoid explanations that would occupy too much space, I shall in some few cases slightly change the phraseology, in order to more nearly preserve the form of the generalization than would appear in the exact phrases in which the Prophet left some of his statements of principle. I group the generalizations here presented in subjective relations:

"God Himself once was as we are now; and is an exalted Man; for Adam was created in the very fashion, image, and likeness of God" (*a*).

"It is the first principle of the Gospel to know for a certainty the character of God, and to know that we may converse with Him as one man converses with another."

. . . .

"Jesus treads in the footsteps of His Father, and inherits what God did before; and God is thus glorified and exalted in the salvation and exaltation of all His children."

"Jesus was in the beginning with the Father. . . . Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be."

"The spirit of man is not a created being; it existed from eternity, and will exist to eternity. Anything created cannot be eternal."

. . . .

"Adam fell that man might be; and men are that they might have joy."

"Every man whose spirit receiveth not the light is under condemnation for man is spirit."

"The elements are eternal, and spirit and element inseparably connected receive a fullness of glory; and when separated man cannot receive a fullness of joy" (*b*).

"The elements are the tabernacle of God, yea, man is the tabernacle of God, even temples."

"The spirit and the body is the soul of man; and the resurrection from the dead is the redemption of the soul."

. . . .

"If men come unto God He will show unto them their weaknesses: God gives unto men weaknesses that they may be humble; and His grace is sufficient for all men that humble themselves before Him."

"It is impossible for a man to be saved in ignorance."

"Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection; and if a person gains more knowledge

(*a*) This doctrine the late President Lorenzo Snow reduced to this beautiful aphorism: "As man now is, God once was; as God now is, man may become."

(*b*) Hence the earth—existence of man, which eventuates, after the resurrection, in his being inseparably united to the elements, as represented in his immortal body, through which his spirit acts and in which state he may receive a fullness of joy.

and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come."

"There is a law irrevocably decreed in heaven, before the foundations of this world, upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated."

. . . .

"There is no space in the which there is no kingdom; and there is no kingdom in which there is no space (*a*).

"Unto every kingdom is given a law, and unto every law there are certain bounds also and conditions" (*b*).

"Truth is knowledge of things as they are, and as they were, and as they are to come."

These are by no means all the generalizations that might be gathered from the utterances of the Prophet; but of course I regard them as among the most striking and important in wisdom-value.

As generalization is the most difficult, and I might say the most dangerous thing for thinkers or prophets to attempt, so it is the surest test of the depth and trueness of the thought of the former, and the clearness and strength of the inspiration of the latter. Generalizations are something in the nature of proverbs. They are the "pure literature of reason," the statement of "absolute truths without qualification;" hence the difficulty of making them, and their value as evidence of profound wisdom on the part of him who formulates them. Hence, too, the evidence of a divine inspiration in that man who sets forth generalizations of truth beyond his merely human intelligence, and out of harmony with the environment in which he lived.

These generalizations of truth made by Joseph Smith are original—strikingly so. They deal with the great problems of human thought—with the problems of theology, of science, of philosophy. The self-evident wisdom in them is clearly beyond the native intelligence of Joseph Smith. The intellectual atmosphere in which he lived—his environment—could give no encouragement to his order of thought. His generalizations here set forth are beyond the man, beyond his environment, beyond his age; they are beyond the theology—beyond the physical sciences, and the moral and metaphysical philosophy of his times; and yet they are in harmony with the advancing and broader scientific knowledge and thought of the later decades of the nineteenth century, and thus far of the twentieth century. Hence they are evidences that in this man Joseph Smith there was an excellent spirit of understanding, so extraordinary in its character that it can be referred to no other source than to the inspiration of God operating on his mind—he was a Seer, a Prophet, a God-inspired man.

(*a*) By "kingdom" here, the Prophet means "existences," or "substance," under the dominion of law; as if he were to say: "There is no space in the which there is no substance; and there is no substance in the which there is no space." The affirmation of the correlative existence and infinite extension of space and substance (made by the Prophet in 1832) was undoubtedly an anticipation of the best thought of modern scientists on this subject.

(*b*) "One of the most striking generalizations of recent science," remarks the late Henry Drummond, in the Introduction to his "Natural Law in the Spiritual World," "is that even laws have their law." But Drummond said this in the last decade of the nineteenth century. Joseph Smith made his generalization to the same effect in 1832, another anticipation of modern scientific thought.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 21, 1905.

EDITORIAL

THE SPIRIT'S TESTIMONY OF JOSEPH SMITH'S MISSION.

On Saturday, December 23rd, one hundred years will have passed since Joseph Smith, "The Boy Prophet," was born. To my mind nothing has taken place during this period of marvelous advancement, little less than miraculous, that can compare in importance to the fact that God and His Son Jesus Christ, who for nearly eighteen hundred years had not personally revealed themselves to man, appeared and conversed with the boy Joseph Smith.

Ever since the crucifixion of our Savior, the mention of His name has stirred men to the very depths, and His influence and power upon their hearts and souls is greater to-day than ever before. Napoleon claimed that the fact that men would voluntarily suffer death for the testimony of Jesus eighteen hundred years after His crucifixion stamped Him as a God. He remarked that after he, Napoleon, had been dead a few years, no man for love of him would give up his life. Men followed him for wordly gain, but they followed the Savior without hope of earthly reward, ofttimes suffering death rather than relinquish their faith in His divine mission. When reading, in my boyhood, on the evidences of Christianity, it was stated that the strongest of all strong proofs of the divinity of the Savior's mission was the fact that without hope of earthly reward man voluntarily underwent pains and penalties, and sometimes even suffered death for the testimony of Jesus. I remember being impressed with the force of this argument, also with Napoleon's remark, and I rejoiced that they were equally applicable to the divinity of the mission of the Prophet Joseph Smith. The eye of the wicked flashes to-day at the mere mention of the name Jesus Christ as the Son of God; so also will the eye of the wicked flash when Joseph Smith is proclaimed a prophet of God. The same cause produces the same result, although eighteen hundred years may elapse. If Joseph Smith were a false prophet, why is it that tens of thousands of honest, prayerful, pure, and upright men and women have had, and continue to have, their beings thrilled while listening to a humble Elder testify of the divinity of his mission, while, at the same time, the wicked often mob and sometimes kill the "Mormon" Elder whose words are thrilling the hearts of his honest listeners? Because Joseph Smith was in very deed a prophet of God and His mouthpiece on earth and the representative of Jesus Christ in establishing again His Gospel.

God is no respecter of persons. This is illustrated in the rich outpouring of His Spirit without regard to the education or position of those who list to obey Him. Jesus Christ chose poor, humble fishermen for His apostles. Many of the followers of Joseph Smith have had practically no opportunities educa tionally, but, as men were blessed in the days of the Savior with the rich outpouring of the Holy Spirit without regard to their scholastic attainments, so also have they been blessed in this day.

A testimony heard over thirty years ago regarding the divinity of the Prophet's mission very forcibly illustrates this truth. The speaker was the late Bishop Millen Atwood, at that time a home missionary in the Salt Lake Stake of Zion. I was then studying grammar, and the students of our school were required to bring ungrammatical sentences which they had heard to the class for correction. Brother Atwood's grammatical errors caused me to smile, and I expe cted to secure in thirty minutes enough sentences to last for a dozen or more sessions of our class. After writing a sentence or two I forgot to write more. When he finished his remarks, the tears were rolling down my cheeks, and my whole being was stirred under the inspiration of the Lord as he testified to Joseph Smith's divine mission, and of his personal knowledge regarding the nobility and grandeur of the prophet's character. It is perhaps needless to say that the sentences written for the purpose of correction were never used. To have done so would have been sacrilegious. I have never forgotten, although over thirty years have passed, and never shall forget the wonderful impression made upon my heart and very being by this simple testimony, without adornment of rhetoric. If in the providences of the Lord I shall be able to gain an exaltation in the kingdom of our Father, which I am sure Brother Atwood has done, it will be a great pleasure to thank him for the impression which he made upon my heart in my boyhood regard ing the divinity of the mission of the great Latter-day Prophet. I remember also, as a child, being thrilled while listening to my mother tell of the inspira tion of the Lord to the Prophet Brigham at the time Sidney Rigdon tried to be appointed guardian of the Church, when the mantle of the Prophet Joseph fell upon the Prophet Brigham, and he looked like Joseph and spoke with his voice.

Not only has my being been thrilled while listening to testimonies of Joseph Smith's divine mission, but time and time again after testifying re garding the same truth, I have, at the close of my remarks, been unable to restrain tears of gratitude because of the rich out-pouring of the Spirit.

The signs followed the Savior's disciples, and all the fruits of the Gospel of Jesus Christ were enjoyed by them. The signs follow the Saints to-day, and all the fruits of the Gospel are enjoyed as fully as they were shortly after the crucifixion of the Savior. When we think of this fact and also of all that Joseph Smith accomplished in the fourteen years from the organization of the Church of Jesus Christ of Latter-day Saints until his martyrdom, it is little wonder that those receiving a testimony of his divine mission, should, as they contemplate his wonderful accomplishments, reverence him and speak of him with so much love and respect that people not of us have been almost horrified and have accused us of worshiping him as a God. Every Latter-day Saint knows that we worship only the true and the living God and His Son, Jesus Christ, and that to do otherwise would be sinful; but we do feel to

honor the man who was the chosen instrument in the hands of God of again opening the doors of salvation, not only to the living, but to the countless millions who have died without a knowledge of the Gospel. The same unbounded love extended to Joseph Smith has been given to every one of his successors, and is given to-day in the fullest by every true Latter-day Saint to his nephew, Joseph F. Smith, who stands as God's mouthpiece upon the earth, he being the son of Joseph's martyred brother Hyrum. The devotion of Joseph and Hyrum to each other has a parallel in sacred history in the lives of David and Jonathan. Joseph Smith "lived great, and he died great in the eyes of God and his people, and, like most of the Lord's anointed in ancient times, has sealed his mission and his works with his blood—and so has his brother Hyrum. In life they were not divided, and in death they were not separated!"

I have no language to express my gratitude for a testimony that Joseph Smith was indeed a prophet of God, and my prayer for all Saints, myself included, is that our testimonies may never grow dim, or our minds become darkened, but that we may ever remain firm and steadfast to the Gospel of Jesus Christ.

HEBER J. GRANT.

WE hope our readers will appreciate the trimmed and stapled STAR, which from now on will be a permanent improvement.

EVERY subscriber of the STAR receives with this number a portrait of the Prophet Joseph Smith. We feel assured that all will be pleased with the picture, which is worth framing and hanging on the wall. Next week a fine portrait of the Patriarch Hyrum Smith will be given, which will serve as a companion picture to the prophet's. The next issue of the STAR will also contain a continuation of the choice articles which we have received, and the the two numbers will be our special memorial editions to the life and work of Joseph Smith and his brother Hyrum.

Arrivals.—The following missionaries arrived at Liverpool December 16, 1905, per s.s. *Cymric*: For Great Britain—William W. Pratt, Mountain View, Canada; Hugh R. Sloan, Jr., Kimball, Canada; Richard J. Smith, Fairview; James H. Corbridge, Preston, Idaho; Stephen G. Chandler, Edmunds, Idaho; George T. Beesley, Kaysville; Joshua A. Mackay, Taylorsville; George A. Hoopes, Logan; John B. Jex, Spanish Fork; Shirley Y. Clawson, Salt Lake City. For Scandinavia—Peter J. Petersen, Brigham City; Willard N. Peterson, Spanish Fork; Orson Magleby, Monroe; Andrew P. Jacobsen, Nephi. For Switzerland and Germany—August F. Meyer, Salt Lake City; William A. Ricks, Rexburg.

Appointments.—The Elders who arrived for Great Britain December 16, 1905, are appointed to labor in the following conferences: Shirley Y. Clawson, Leeds; Stephen G. Chandler, Norwich; Joshua A. Mackay, Newcastle; William W. Pratt, Nottingham; James H. Corbridge, Sheffield; George T. Beesley, Manchester; Hugh R. Sloan, Jr., Ireland; George A. Hoopes, London; Richard J. Smith, Bristol.

Releases.—The following Elders are honorably released to return home December 28, 1905, per s.s. *Cymric*: George W. Mace, of the Manchester conference; George W. Webster, Leeds; Robert C. Kelly, Bristol; Thomas C. Pierce, Birmingham; Wilford W. Paxman, Daniel T. Stewart, Sheffield; William Scott, Alonzo J. Marchant, Irish; David H. Packard, Scottish; Ira J. Boyce, Norwich; Mathias W. Lowe, Newcastle.

A SHORT LIFE FULL OF GREAT DEEDS.

BY PRESIDENT FRANCIS M. LYMAN.

A CENTURY has gone by since the Prophet Joseph Smith was born. It has been the most important one since the first of our era. During this time material conditions have greatly changed. The railroad and steamboat, the telegraph, telephone, electric light, and every kind of electrical appliance, the camera, and phonograph have all come into use. The world has become one neighborhood, instead of isolated peoples little acquainted with one another. China and Japan have left their prehistoric exclusiveness, and are in close touch with the other nations. The interior of Asia and Africa, almost unknown before, have been explored and colonized. The serfs in Russia and the slaves in America have been freed. In the United States the population has spread from the Atlantic coast to the Pacific.

A suitable time was chosen by the Lord for sending His Prophet and commencing His work. The Gospel delivered by an angel was to be preached to every nation, kindred, tongue, and people, and the time for doing this was short. It was necessary to have more rapid means of transportation and communication of thought than the old conditions allowed.

The Prophet's own life was typical of the times. It also was short, but his thirty-eight years were crowded with great events. The Lord put upon him many labors, and gave him almost superhuman energy. Before he was twenty-five, he had translated and published the Book of Mormon and organized the Church. Before he was thirty-five, the Church had grown to number tens of thousands, and was increasing rapidly; the people had established homes in two states from which they were compelled to remove, and they had begun the building of a city in a third; the quorums of the priesthood were completely organized, and missionaries were in different states of America and in Great Britain preaching the Gospel and gathering in the converts. Joseph himself had suffered personal violence, imprisonment, and numberless other persecutions with the Saints. During his last four years, the Prophet enjoyed more peace and security than he had felt since he began his ministry. It was a short lull before the tempest of hate and persecution should break upon him and destroy his life; but his labors were not diminished. He was directing the building of a city and a temple, visiting the officials and prominent men of his country—including the President of the United States—and pleading for justice for his people, exposing the weakness of leading politicans, and proclaiming that unless the slaves were bought and set free and other reforms worked, war and calamity would come.

During this period he was receiving and teaching the word of the Lord. The work for the dead was begun under his direction, and salvation was

carried into the world of imprisoned spirits. The Twelve Apostles were given, under the hands of the Prophet, all the keys that he had himself received, and they were taught their positions in the Church.

Joseph was beginning a journey of exploration to the Rocky Mountains, to prepare for the fulfillment of his own prophecy that the Saints would sometime be established there, when the timidity of some of his friends brought him back to martyrdom. His nature was not a restless one, but from the beginning of his ministry he had been compelled to move frequently, either alone or with his people, to avoid conflict with his persecutors or death at their hands. The inspiration of moving the people to the West was left for another to carry out, but this and every other great policy of the Church were taught and in most cases instituted by the Prophet Joseph.

Joseph Smith was permitted in his few years upon the earth to accomplish more than any other mortal except the Savior. We honor him for his integrity and long-suffering, and at the same time, we praise and worship and give glory to the Lord for revealing to the earth through him the eternal truths of the Gospel.

JOSEPH SMITH AND HIS PROPHETIC OFFICE.

BY DR. JAMES E. TALMAGE, F.R.S.E., ETC.

MUCH that is suggestive, forceful, and inspiring attaches to both endings and beginnings of the cycles by which time is measured, by which its flight is emphasized and its possibilities summed up as profit or loss on the ledger of life. The present is preeminently an epoch of impressive import, marking as it does the rounding out of a century since the earthly advent of one, who, by ancient prediction and by modern fulfillment, came, lived, and departed, as the first among the fore-ordained prophets of this the last dispensation.

Joseph Smith, the divinely chosen, through whom was re-established and restored the Church bearing the name and exercising the authority of Jesus the Christ, began his mission with no blatant proclamation or trumpet blare challenging or inviting hostile opposition to his high claim as the authorized prophet of God. His early testimony was couched in the simple language of youthful sincerity, unadorned by metaphor or simile, devoid of wordy embellishments. His later utterances as prophet, apostle, and high priest, his solemn declarations of frequent communion face to face with heavenly beings, largely owe their potency and eloquence to the same style of directness and simplicity.

Joseph Smith's claims to the high rank of prophet, seer, and revelator, are attested by all the characteristics of that exalted brotherhood and holy order.

Firstly: Through him was prophecy fulfilled. In the restoration of the Gospel of Christ by the personal ministrations of an angel (*a*); in the bringing forth of the Book of Mormon—verily the record or stick of Ephraim issuing as a voice from the dust (*b*); in the restoration of the specific authority by which the living may vicariously officiate in sacred ordinances for the salva-

(*a*) See Rev. xiv: 6; compare Pearl of Great Price; Writings of Joseph Smith, ii, 11 to 50; also fuller accounts in The History of Joseph Smith.

(*b*) See Ezekiel xxxvii: 16-19; Isaiah xxix: 4; and for fulfillment compare the Book of Mormon itself.

tion of the dead (*a*); in the foretold gathering of scattered Israel (*b*); in these and in other numerous instances, definite prophecy has been positively fulfilled through the man Joseph Smith, who spoke and wrought as one having authority, the true and unimpeached witness to the prophets who had preceded him.

Secondly: The work begun through the ministry of Joseph Smith in the Church restored and again established among men, is in harmony with the Church of old. This modern Church is new only in the sense of its restoration; it is indeed "the first one come again." Necessarily we expect and assuredly we find, that the doctrines of the restored Church are scriptural and therefore true. Its authority is that of the Priesthood of old—the Priesthood that shall rule throughout the eternities to come. Modern revelation has the characteristic tone, the true ring of ancient scripture; and persistent search has failed to show inconsistency or difference of spirit between them. The living leaders in the restored Church manifest the same purpose, power, and spirit as characterized their predecessor in the present dispensation; and their success confirms his authority as it enhances his glory.

Thirdly: Joseph Smith's possession of the authority and power belonging to the prophetic office is abundantly shown by events of record. As exponent and expounder of Scripture he manifests the light of inspiration and exemplifies the wisdom of the revelator. In that particular function of the prophet's calling, prediction, conclusive proof is found in literal fulfillment (*c*). Note the dread realization of his fateful prophecy as to the Civil War in the United States; a prediction uttered twenty-eight years and published in print ten years before the actual and foretold occurrence (*d*). Consider also his prophetic declaration as to the world-wide dissemination of the restored Gospel, and as to the equally extensive distribution of the Book of Mormon record (*e*); also his inspired utterances concerning the establishment and development of the Latter-day Saints in the mountain regions of western North America (*f*).

Fourthly: If further evidence be demanded, conclusive proof asserts itself in the phenomenal powers of growth, development, and true vitality manifested as a natural feature of this restored Church. The work begun through the ministrations of Joseph Smith is of the kind that dies not.

Joseph Smith, the babe of a hundred years ago, now for more than six decades counted among the martyr-dead, was and is the Lord's anointed, the first prophet, seer, and revelator in this the dispensation of the fulness of times.

(*a*) See Malachi iv: 4-6: also Pearl of Great Price, Writings ii, 37-39; compare Doctrine and Covenants. cx: 13-16.

(*b*) See numerous biblical prophecies in The Articles of Faith, Lectures xvi and xvii; compare Doc. and Cov. cx: 11.

(*c*) See Deut. xviii: 21, 22; compare the instances cited in paragraph above.

(*d*) See Pearl of Great Price, British edition of 1851; also MILLENNIAL STAR of same year, vol. xlix, page 396; and Doc. and Cov. lxxxvii. For fulfillment consult the history of the United States.

(*e*) See Writings of Joseph Smith in Pearl of Great Price; and for fulfillment consult the history of the Church.

(*f*) See History of Joseph Smith for August 1842; for fulfillment consider the historical record forming part of the history of the United States, and the present strength of the people established as foretold.

THE FRUITS OF A TRUE PROPHET.

BY ELDER EDWARD H. ANDERSON, ASSOCIATE EDITOR OF THE "IMPROVEMENT ERA."

JOSEPH SMITH, the prophet of the dispensation of the fulness of times! Judged by the test which our Savior gave, he was a true prophet: "By their fruits ye shall know them!" What are the fruits of the revelations and prophecies of Joseph Smith? Ask the hundreds of thousands of happy souls who compose the Church of Jesus Christ of Latter-day Saints, who dwell in the midst of the Rocky Mountains, and in the nations of the earth, and on the islands of the sea; and consider the lives of other thousands who have passed in peace behind the veil to mingle with the redeemed in the Spirit World. These Latter-day Saints, their past and present, are the good fruits brought forth through the instrumentality of a true prophet. Wherefore, by his fruits ye shall know him, for "every good tree bringeth forth good fruit; and a corrupt tree bringeth forth evil fruit.'

Joseph Smith, as a child, was quiet and well disposed, and reared of good parents. In his boyhood he displayed filial affection, patience, endurance, and courage—the foundation qualities of noble character. He sought God early, and found Him; and, as a boy of fourteen years of age he was able to startle the world with the reception of a heavenly vision which taught, among many other precious truths, that God is in the likeness of man, and that He can and will reveal Himself in answer to prayer, as well in this age and to-day, as He did and could in Bible times.

As a youth, he was shown the hidden record of the ancient inhabitants of America, which he later obtained and translated by the gift and power of God. As he ripened into young manhood, he organized, by the command of God, the Church of Jesus Christ; and, by appointment, stood at the head of the greatest Gospel dispensation in the history of the world.

Then, as a man, he laid the foundation of "a marvelous work and a wonder," and revealed the complete organization of that "wonder" so admirable, so strong, so perfect, that no other has ever equalled it. He pointed out the way of its growth and advancement, and laid its foundations so broad and strong that the builders following have found in it no defects; but, on the contrary, have been provided ample room to build a magnificent superstructure.

As a philosopher, he laid bare eternal truths that out-shone the day and time in which he lived; and that yet point the way to fields unexplored by men of learning.

As a prophet, he penetrated the vistas of unborn years, placing the views of the future before men of to-day, for their edification and salvation.

As a writer, he added to literature some of the loftiest, most powerful, and most beautiful poems of the age—"The Glories," "The Prophecy of Enoch," and the "Prayer in Liberty Jail," not to mention the simple story of his first prayer and vision, and many other writings, besides the Book of Mormon,

the Pearl of Great Price, the Doctrine and Covenants, and the History of the Church.

He introduced many new truths by means of the inspiration of God; he made the everlasting Gospel of Christ so plain, so simple, so fascinating, that thousands go out by authority and without price, as did the disciples of Christ, to proclaim the message anew: "The blind receive their sight, the lame walk, the lepers are cleansed, the poor have the Gospel preached to them"; and the Lord works with them, "confirming the word with signs following." He proclaimed the coming of Elijah to "turn the hearts of the fathers to the children, and the hearts of the children to the fathers." He founded temples and revealed their ordinances. He received and gave authority to bind and to loose on earth, that it might be bound and loosed in heaven; he declared the eternity of the marriage covenant; the pre-existence of man; and taught man's close relationship to God, by declaring that in man lies buried the germ of Godhood.

At last, like most of the ancient prophets of God, he sealed his life and mission with his blood; he died a martyr—but his works live on, and in the truths which God revealed to him lie all the foundation principles of man's eternal progress.

THE HOLY SPIRIT BEARS WITNESS.

BY ELDER ALMA O. TAYLOR, PRESIDENT OF THE JAPAN MISSION.

WHAT is it that thrills our hearts when we testify that Jesus is the Christ, the Son of God? It is the Holy Spirit bearing witness to us that we speak the truth.

Call Him the carpenter's son, Sabbath breaker, companion of the unclean, friend of the publicans, wine bibber, glutton, blasphemer, or accuse Him of whatever crime you will, His name, Jesus Christ, cannot be robbed of its power to move the hearts of men, and the Gospel which He revealed will never cease to bring light, knowledge, peace, and joy to millions of the human race. As each year is added to the past, men, women, and children, in all lands where Jesus' name is heard, unite in thanksgiving and praise to God for the birth of His beloved Son—Heaven's greatest gift to earth.

Christmas is the day of days.

In the winter of 1805, when the cities, towns, and hamlets of the Christian world were growing cheerful, and the houses and streets were being decorated with fern, evergreen, and holly, and the people were busy making ready for the great annual celebration of Christ's birth, a mother who lived in a little Vermont town was preparing—not a sumptious feast, for the circumstances of her humble home forbade it; not presents of costly apparel; but she was preparing, though quite unconscious of the worth of her offering, to present the world with a Christmas gift such as it had not known for ages.

Two days before the church bells rang out the merry signal for all to join in anthems about the child Jesus, and repeat again the ever glorious strains

of the angels, "Glory to God in the highest, and on earth peace, good will toward men," this mother gave birth to a beautiful babe, vitalized by a choice spirit direct from the home of its Heavenly Parent. This child whose birth, perhaps, was hardly noticed outside of its parents' home, was nevertheless born a prophet of the living God, and, ere his short life ended, he drew aside the dark veil between heaven and earth, letting in divine light upon darkened souls, and gave spiritual food and drink to a hungering, thirsting world. He came among men as if in time to see from the very early hours of his life the gladness of the people at Christmas time, and learn the name of Jesus, of whom he was destined later to become an intimate friend.

We, who to-day honor the name of our prophet, will scarcely doubt the correctness of the thought that his advent into the world was an occasion for great rejoicing among the angels whose songs before the throne of the Father and the Son may not have been unlike the heavenly strains heard by the shepherds as they guarded their flocks by night in the fields of Bethlehem.

In the one hundred years that have passed since December 23rd, 1805, the name of Joseph Smith has been spoken of around the world. Even in the Far East, where for long centuries no prophet's voice cried out against the multitudes that passed to and from the shrines where gods of metal, stone, and wood sat or stood in silence, and where but recently the name and teachings of the Savior have been proclaimed, the prophet of the last dispensation is not entirely unknown. In some way, be it in the abusive language of the enemy, the flattery or sarcasm of the critic, or the humble, earnest testimony of the Gospel herald, the name, Joseph Smith, is being sounded from country to country, from city to city, from house to house, and from man to man. While the majority, because of ignorance or envy, mock, abuse, and profane the name, there are thousands scattered throughout the earth who this day hail with gladness the one hundreth anniversary of the birthday of the Prophet Joseph Smith, an instrument in divine hands of establishing on the earth in the last days, the kingdom of God which shall endure forever.

What is it that thrills our hearts when we testify that Joseph Smith is a Prophet of God? It is the Holy Spirit bearing witness to us that we speak the truth.

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